CROSS ROADS

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Cross Roads

A MAGAZINE OF

Town and Country Life

The Official Organ of the Rural Workers Fellowship
Editor: Charles Granville Hamilton, Ph.D., D.D.
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NOVEMBER, 1961

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Letter From

The President

Dear Friends:

As your new president, I want this letter to be as personal to you as I can make it, because I believe we have many decisions to make that require your thinking. Your help, in a return letter, will be greatly appreciated.

Now that the Town and Country Division has ceased to exist in our National Church structure, the R. W. F. holds a place of greater responsibility than in all its history. It will be our task to present to the Home Department, from time to time, realistic and accurate information about domestic missionary work. There is still a need for more adequate living and salary standards in many of our thousands of mission churches. We need to find, and make good training available, for, many more capable workers for these churches. And we must be a responsible group, truly representing all those who work in mission churches.

Your past officers deserve much credit for increasing and holding memberships at a very high level. But you can see how very necessary it is that we continue to build membership. This can best be done by the personal contacts that each of us is constantly making. When people are able to understand the purpose of R. W. F., they usually become quite enthusiastic, so talk about it.

The word "rural" in our name is misleading and confusing to many who feel they have no place in the fellowship, because they are not rural. "Fellowship of the Good Shepherd" is the name change that has gained the most support. If a change is made, we need to do it soon, but I don't think it would be done without your permission and support. Will you make some statement about this when you write?

Crossroads is one of the very best periodicals of its kind. It requires constant change and improvement to maintain this level. But, its real purpose is to serve you. Does it? The suggestion box is open.

Let the daily Prayer Cycle be a constant reminder that we stand together, in Christ, to do God's will, in a common purpose.

Faithfully yours,
Tom McElligott
809 8th Ave. So., Fargo, N. D.

MANPOWER

Rev. John Peacock

THE "theme" of this issue of *Crossroads* is "Manpower for Christ, with particular reference to the Anglican Communion in North Ame ica, in an effort to stimulate and perhaps provoke more thinking on th matter of vital importance. For it is obviously true that the Holy Spir works in, with and through people and if manpower is lacking, mi directed or ignored then the Church of Christ will be all that much mo hindered!

There are many church workers who lack equipment and materials f their work, particularly in the more remote areas of North America, n the least of which is a proper wage, and this is known to many of us. B far outweighing these real difficulties of practical nature is the sin co mitted against the Spirit by such lack, in that some church workers in oth areas receive abundant assistance, particularly in their wages.

The anomaly within the Body of Christ, insofar as manpower is co cerned, is that the most difficult work is at a discount while the easier wor so to speak, gains for the doer a premium! The theological implications this situation are to be found in the Doctrine of Man wherein is impli the brother of men, in general, and t Brotherhood of Christians, in particul Whatsoever negates this tenet is a Si within the Church, and surely the id held by many that there must be "fr competition" in the "market" for t services of clergymen is a denial of th tenet! It implies that a priest who pleases a certain congregation more th others ought to get the job as that congregation's rector, that the congreg tion may pay him whatever stipend he may seem in their eyes to mer There is little serious consideration of the sacredness of his vocation, eith in the wage he is offered or which he accepts. He takes a step "up" bo in his own opinion and in that of the congregation he undertakes to ser when he becomes rector of a parish which pays more than his former o

The contention of anxious church folk is that the Church is doing thin the world's way instead of insisting that the Christian way be followed. I stead of considering that the clergy ought to be placed in positions wh they can do their best work with the best possible equipment, according each one's peculiar talents and with a sure knowledge that all his breth are in similar positions of sacrificial working, the Church chooses to put t clergy, and many lay workers, in the position where each one must comp for work. Often, however, the better-paid position does not mean that has been placed where he can use his talents to greater advantage, so t "rural" men often go to work in cities, and "city" men go to the count youth workers are sent to where there are few young people, and organiz go to positions where only preaching is needed!

All of us know that Christ's work must go on in all places simultaneou and none would deny the equal importance of slum, rural, urban, mini suburban or other community in the eyes of the Church. Yet this gives m a chance to rationalize their choice of a higher-paid position in a free m ket for they say, "Someone has to do it, why not I? . . ." and this is a r comfort when one has need of the extra money, as he really does. The c

gregation has no need to rationalize thus for it is merely exercising its prerogative of hiring within the free market. Similar worldly tactics are used when an increase of wage is offered a man in order to keep him in the parish. The significance of this is that usually a congregation gets a priest who satisfies its requirements rather than one who is sent to them by the Holy Spirit.

When a man is ordained into the Priesthood he takes on specific work for God and His people as his life's work—regardless of remuneration and consequences, but equally expecting and deserving wholehearted support by both God and His people! Ideally, the Church may use the priest in whatever task or place it is deemed best for the Church and she does so through those who exercise the necessary authority. In practice, however, the clergy and other workers, are distributed unevenly both in respect to talents and living, because the real factor which determines where they work and what their living is to be, is the open, competitive labour market. By this God's work is hindered and Brotherhood is denied.

Our Anglican Communion has fallen in with a Protestant Ethic rather neatly and the historical reasons for this are not hard to discover. At the same time the Roman Catholic Church has managed to use any ethic it pleases on the grounds of "expediency for Christ" and in the manpower situation it places its men and women where best they will be able to work and witness for Christ.

In this day of speed and crises it is completely ridiculous to stay with the system which makes parish priests in "poorer" parishes the janitor, the filing clerk, the typist, the plumber as well as the Minister and Priest! In this Anno Domini it is simply sinful to put the parish priest in the "poorer" parish in the position where he is literally forced to envy his brother in the "richer" parish all of the equipment and personnel he has to help him in his holy job.

Each job is holy, yet one is penalized and brotherhood is broken. We are not looking to our Manpower situation with the eyes of a Christian Theologian so much as with those of an utilitarian society.

—oOo—

In answer to inquiries, the children on the cool cover of the August issue were David and Michael Peacock, sons of the former RWF president.

OFFICERS OF THE RURAL WORKERS FELLOWSHIP

President, Rev. T. J. McElligott, Fargo, North Dakota; First Vice President, Rev. Alex. B. Hanson, Murphy, North Carolina; Second Vice President, Rev. Robert Cowling, Milton, Florida; Secretary, Rev. Arthur Freeman, Fremont, California; Treasurer, Ven Charles H. Rehkopf, St. Louis, Missouri; Assistant Treasurer, Mrs. Ruth Kemmerer, St. Louis, Missouri; Directors: Rev. Messers. John Baden, Cardwell, Virginia; Dargan Butt, Evanston, Illinois; Wesley Frensdorff, Darrington, Washington; Derek Salter, Chase, British Columbia; Fred Smyithe, Mandan, North Dakota; Rt. Rev. George Henry, Asheville, North Carolina. Editorial Board: Rev. Messrs. Leonard Hatfield, Smith Lain, Charles Rahkopf, William Spofford, Jr., Philip Steinmetz, Messrs. William Leidt, Henry McCorkle. Membership office: 281 Park Avenue, New York 10, New York.

What of the Source?

Albert E. Sawyer

IT FASCINATES me to see my son and other people's sons who are hi friends gliding nonchalantly down the stream of years towards the tur bulent waters of decision. They look so carefree it is difficult to imagin they possess any real awareness of the decision of vocation that will soo bring turmoil to their hearts and minds. They are a wonderful crop, thes post-war babies now growing into manhood. They look like apples ripen ing in staggering abundance in the warmth and serenity of September Privileged beyond the fullest measure enjoyed by any of their antecedents they have had every need fulfilled without thought of cost or limitation.

These boys, who will soon be men, concern me deeply because one o them is my son and, of course, one of them is yours. I know that I hav been much too indulgent and so have you. How could it have been othe wise in the affluence that enveloped us throughout their growing years Could we have denied our sons their fat portion of the bounty that des cended upon us? In truth we are rather pleased with the magnanimou attitudes we have been able to assume.

Now I sense a deep inner concern. Do you not, too? It is most disturbing It is like a wave of second thoughts after bold and spontaneous actio Now the questions arise. Have we drifted through the years without pe ceiving the trends of change? Have we let old values disappear witho token protest? Have we let our children reach the hour to accept vocatio without our whole-hearted guidance, without awareness of harsh realit without fitting knowledge of the challenge and the true meaning of life Most surely now, in this contemplative hour, my son deeply concerns m and so does yours!

In this way I pose the problem that faces many thousands of parents this time. The parental dilema is brought into focus by the campaig being promoted with increasing intensity throughout all Christian con munions to draw young men into Holy Orders. Apart from the dire approach to prospective candidates the campaign is sighted with bull accuracy towards the parents. That it has been finding the target woul seem to be verified by the expanding enrollments reported by many the logical colleges. The supply, however, still remains far below present an projected need. Any Christian communicant must be distressed to lea how few men in recent years have presented themselves. When a co municant is also the parent of a possible candidate there must be gre searching of soul to discover if the environment of family life has measure up to the demands of Christian living and witness.

Inevitably such a search leads to a reappraisal of the whole scheme things. One glance at the new face of society discloses that home, chur and school have imperceptibly assumed new patterns and relationshi Changing political concepts and developing economic trends have serious modified the accepted Christian way of life and it has lacked the vigor resist or assert itself. When the thinking Christian begins to reassess h

vorld, the believing part of him faces critical doubts that are the greater for being honest. Does his faith, he asks himself, truly provide the secret to meaningful living under all circumstances of political and economic change? He is disturbed that the continuing process of learning to know God has encountered strong tendencies in the Christian community towards the departmentalization of life and thought. He is appalled by the great problems of the age in which he lives and particularly by the apartness displayed by the leaders of his Christian company. Surely there is a profound silence throughout his Church on issues involving attitudes to nuclear arms, warfare (theologically just or otherwise), economies and latterly even education. Must these areas of human activity be passively assigned to the temporal powers?

Brought face to face with the need for manpower in the Church the Christian parent must again face a doubt or two despite the indelicacy of criticism in matters concerning the Church. Does he actually urge his son, as has been suggested, to forego the thought of Holy Orders to seek more lucrative paths? Or is there rather a subconscious feeling that the Church has lost its vitality, that it is passive, ineffectual, without its early dynamic? If a son is encouraged to find vocation in the Priesthood what is involved in the life that will be open to him? He will be part of the "organization" with its multitude of anomalies that cannot forever be excused on grounds of human frailty as is so often done. Will the organization lead him to frustration more than to fulfillment?

Most parents know a great deal about what goes on in the institutional aspect of the Church. They have reason to wonder how long it will take after the exhilarating experience or ordination for a Priest-son to perceive the mystical thread of preferment. Surely they wonder if it will dismay him to learn that in God's work some appointments are 'better' than others, to find that political astuteness is needed to get on the ladder leading upwards to the city 'plum' parishes. They have reason, too, to be apprehensive of what it will do to a son when he finds it declared there is a direct relationship between the spiritual health and the balance sheet of a parish. Can he ever seriously accept the importance that has been laid on bricks and stones and gothic arches as criteria of the extension of the Kingdom?

Certainly any Christian parent would want his son to enter the ministry for the right reasons. It would provide much-needed reassurance if there was any indication he would also be involved in the right work. This has been thoroughly outlined in such a sermon as "The True Function of a Parish". Yet the ways of the outside world still prevail in the parish with all the trivia of ticket selling, rummage sales and bazaars. Must a man with his heart set on God forever be diverted by extraneous and corruptive practices that need to be swept away in a house cleaning that never gets done? Much as these sores infesting the institution of the Church and many others like them need to be removed by radical means, they are not the great impediment in the search for manpower. The real deterrent is the organizational man who not only exists in business and government but has developed for himself an environment within the Church wherein he flourishes in full flower.

The young man of today has not faced the physical hardships of earlier

times. On the other hand he has had greater opportunity to develop mentally. He is challenged to break frontiers in science, technology, sociology and the universe itself. He is keen, intellectually honest and anxious to find whole truth. He is aware of economic inequalities, of backward peoples surging upwards, of the falsity of political 'blocks.' He wants to find meaning in this great turmoil and so to find himself. The call of mathematics, physics, engineering and medicine have an imperative ring. How about the Church? Does the call of the Church ring loud and clear as it did when the great missionaries of the past sought converts in unknown lands? Not at all! Its mission today is a new kind of mission and the Church's organization man thriving in such vast numbers within its safe boundaries will not meet the challenge for fear of damage to its precious structure.

A biologist where I live contends with exquisite logic that Nuclear Arms constitute an essentially moral issue. The organization man of the Church says it is a temporal problem beyond the scope of the Church's competence. Has he actually explored the issue or does he fear anything more contentious than trifling changes in liturgy? A dentist says an economy planned to provide full employment is of the essence of loving one's neighbor. Is the organization man of the Church prepared to think this through and take a stand if necessary against the wishes of government, the banking and business community? Certainly not. The institution of the Church has a paramount concern for maintaining vested authority, not changing it. Yet the early history of the Church abounds in subversion.

These illustrations are typical of the broad mental attitudes that exist throughout the Organized Church. They preclude any attempt to wrestle with problems affecting the daily lives of the social beings that fill the Churches on Sunday morning or those outside. The candidate for Holy Orders must above all things feel that the whole man is challenged. Can he feel this when the organization he is invited to enter will itself not face the challenges that confront it? I am concerned about my son. It would be a great joy if he should be called to serve his Lord of Lords. But what a pity if Holy Orders have no appeal because the Church's vision of its mission to the present age has become so myopic.

—oOo—

A SEMINARY FOR ADVANCED VOCATIONS. Richard Cardinal Cushing. One of the outstanding world leaders of the Roman Catholic communion who is listened to with respect carefully plans a special seminary for advanced, belated, or delayed vocations for the priesthood. He wisely plans no shortcuts, only the elimination of training irrelevant for the mature. "We need to wake up to the winds of today on which ride death and destruction to methods consonant with changing times." He does not advocate educating priests without full 3 years training, but does propose an institution "for older men who have at last found themselves as heirs to the call of the Fisherman." We could profit much from the wise council herein.

—oOo—

FOR A CHRISTMAS PRESENT
That will be appreciated all year long —
GIVE CROSSROADS!

The Basic Stipend

R. T. Corbett

TOWARDS the end of the First Great War, the Diocese of Johannesburg adopted the Basic Stipend Plan. This was done because they were in a desperate situation for clergy and the means to finance them. Most likely it was planned as a temporary measure at that time.

Today all dioceses in the Union of South Africa use the plan and, from the writer's own discussions with them in that country, none will go back to the methods used on this continent. So radical a development in a conservative Church surely is significant to us and justifies our examination and study.

The Basic Stipend plan has nothing to do with minimum stipends. It is a plan under which all parishes would continue to make available the same money for stipends as at present, but this would be divided equally among the clergy of that diocese—hence, *Basic* Stipend. There would be special allowances for wives (limit of 1), children, education, years of service, exceptional needs, etc. Within the framework of the governing principles, the clergy of any diocese could determine among themselves, by majority vote, just what the elements of the plan would be. (In South Africa, clergy who would not cooperate were left in their charges under existing arrangements until they died or resigned.)

The Basic Stipend Plan is just and fair economically, it is sound morally, and on grounds of religion it would be a testimony to the laity and society of the real intentions and ambitions of our clergy. Men would enter Holy Orders then only for right reasons. Bishops would be able to place their men in right places. Powerful parishes would not be able to "buy" clergy, and would no longer have the dominant voice in church affairs. Clergy would no longer have to tailor their sermons to the unwritten demands of their congregations. The rural parishes would no longer be for young clergy to get their feet wet, and for old clergy to retire too. And the tight little circles of clergy following each other up and up by "calls" to other parishes (and more money) would cease to exist. The laity take a pretty dim view of these "calls"—it is so rarely that a priest is called to a lower salary. Above all, there would be a real bond between all the clergy, and a fellowship which they have never experienced before. Competition would go out, cooperation would come in.

At one time Basic Stipend was adopted in principle in the diocese of Montreal. I believe Newfoundland uses the plan at the present time. Nova Scotia, Toronto, and General Synod had committees on the subject. One of our Primates was intensely interested but, unfortunately, died before we could get into action. The diocese of Michigan experienced some efforts to have the Plan studied. (These apparently were circumvented, as a bitter report was written on the tactics used.)

If my own experience in the diocese of Montreal is a criterion of what would happen in other dioceses, it seems that it is not easy to get any radical (in the Biblical sense of that word) proposal discussed fairly, quietly and impartially. Powerful laity will use every trick in the book to prevent it. It is important to them that the Church continues to be a mirror of their values in its own internal affairs.

The behavior of the clergy is no better. Most of those who had the courage to move motions for consideration of the Plan have since left the diocese. I was told that the "Have" clergy could not talk against it as it would look as if they were trying to hold on to what they had. The "Have Not" clergy could not speak on it either as it would look as if they were asking for more money! What pride and prejudice, and what a place to find it! The one group who can and should lead the way are hamstrung by their own inhibitions. Those the laity look to for example and impartiality cannot or will not act. The old champions who did not get mixed up with what was as against what should be are no longer among us.

Since the early, hopeful efforts in this diocese, on the few occasions when it has been reintroduced, the bishop has vetoed the subject even before any discussion took place. Perhaps there are some things the Holy Ghost is not concerned with. Therefore, no clergyman will reintroduce it. Some no doubt fear for their careers. Some, I believe, also get mixed up with their loyalty to their bishop, and their loyalty to truth and justice. Surely it is not the function of any bishop to discourage free expression, or demand agreement in matters of principle.

If the Basic Stipend plan has the values claimed for it by its proponents, it deserves the interest and careful study of every clergyman. It is possible that most dioceses in the United States and Canada would welcome an opportunity of studying this plan. Adoption of this scheme by our clergy would cause a revolution in our Church, a revolution for right reasons. Only a revolution can bring it about. Since the plan would be of intimate concern to the clergy, and since they are charged with leadership of our church, they are the only ones who can bring this revolution about.

—oOo—

Changing the Range

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CANON McELLIGOTT

CANON McELLIGOTT BECOMES NEW RWF PRESIDENT

Canon Thomas J. McElligott of Fargo, North Dakota, runnerup in last year's balloting for the presidency, was elected president for the coming year by the members over Rev. Charles Conder of San Diego, California, who received a good vote. Canon McElligott has been a leader in town and country work for many years, serves as archdeacon of North Dakota, and has represented the district at the last two General Conventions. Rev. Alexander B. Hanson of Murphy, North Carolina, under whose aggressive membership campaigns the Rural Workers Fellowship has reached a membership of 499, was reelected Vice President, over Rev. Carl Hoch, who received a good vote. Mr. Hanson was among those receiving votes for bishop in the recent election in Mississippi. Rev. Robert Cowling of Milton, Florida, who has worked on the Valle Crucis conferences and was one of our Canterbury pilgrims of the summer, was elected second vice president with all but one vote. The faithful secretary, Rev. Arthur Freeman of Fremont, California, was unanimously reelected, and the prompt treasurer, Rev. Charles Rehkopf of St. Louis, was reelected also. Rev. Wesley Frensdorff of Darrington, Washington, is a new director, while Rev. Derek Salter of Chase, British Columbia, was reelected as director.

Two cats enjoyed the annual meeting at Christ Church, Detroit, attended by quality rather than quantity. Reports were made on the St. Augustine's Conference and the British church visits by the Rev. Messrs. William Davidson, John Peacock, Frank McKenzie, Frank Hawthorne, Charles Rehkopf, Carl Hoch, and Charles G. Hamilton and H. D. Peterson, who alone of the group went to Sweden also. Mrs. McKenzie and Mrs. Hoch also contributed to the discussion.

Reports were received from officers, from the editor and the publisher of *Crossroads,* and provincial reports from Rev. Mesrs. John Hay and Herman Page. On points of order that such changes were unconstitutional, election of officers for two years and addition of the retiring president to the directors were tabled. The offering at the RWF service was voted to a Canadian project to be named by Dr. Leonard Hatfield, who is returning to a rural parish in Nova Scotia. Rev. Alex B. Hanson reported a gain of 165 new members, the most ever; also that 13 per cent of the members moved in a year, and 393 letters were sent out for members. Rev. Richard Miller spoke on vocations for town and country and on a syllabus from Nashotah House thereon. A motion of thanks to the editor for his work and zeal passed, as did a motion by the editor thanking the board and all who helped with *Crossroads.* —oOo—

JOIN THE RWF AND BECOME A BISHOP

Almost every year some member of the Rural Workers Fellowship becomes a bishop, but we can not yet use the above slogan to get new members. But at the September election of a coadjutor for the diocese of Mississippii four of our members were nominated and received votes for the office: Rev. James S. Butler of Bolton, Miss., Rev. Dargan Butt of Seabury Western, Rev. Alex. B. Hanson of Murphy, N. C., and Rev. Charles G. Hamilton of Booneville, Miss.

DETROIT CONVENTION:

Fulfills RWF Members Hopes

UNITY was mentioned by many members of our Fellowship as a major hope of theirs for the Detroit Convention, and there seems no doubt that the major theme of the meeting was unity in its widest sense. Unity included different emphasis suggested by our members: ecclesiastical unity and cooperative consultation with the Philippine Independent, Polish National, Lusitanian, Spanish, Presbyterian, Orthodox and Methodist churches. An article in our last issue requested conversations on unity with the African Methodist Episcopal Church, and when this got on the calendar, it was amended to include a hope that the Methodist Church would include also the Christian Methodist and African Methodist Episcopal Zion Churches. Unity in the National Council of Churches passed by a unanimous vote, in spite of serious differences in discussion, and the unity in integration desired by some of our members was given formal statement. The word "Protestant" was retained in our title to aid in unity and ecumenicity. Unity in the work of the inner city assumed a priority in the new triennium, and this involves working with those of different backgrounds now settling in the inner city, including rural migrants and small town youth. Unity in overseas advance and more cooperation with other Anglican churches was suggested in our last issue by members, and was begun. The RWF member was a good prophet who wrote in our August issue: "Our New Frontier is in suburban and depressed areas, in campus and union hall, in India and West Africa. I believe that this convention will rise to meet its challenge and to send us forth on errands of grace and compassion."

Improvements in standards of education for clergy and laity, suggested in our last issue by members, were adopted, as was emphasis on evangelism. The TV-radio budget was increased, though only slightly, and this work listed in major objectives. This also was proposed by RWF writers. Proposed liturgical revision also was stepped up. A secretary for alcoholism was approved, as well as one for ecumenicity. Commissions were set up to study nuclear warfare and to consider making General Convention an annual matter, both requested by RWF writers.

The outreaching unity also included a full setup for Indian work, which will coordinate our often inadequate approaches and expenditures in this field. An advance in women's work was set as a goal, but women were not happy over being refused first class citizenship; the unity which extended to almost every other group stopped short at the major workers of our church.

Rural Workers Fellowship members were disappointed that for the first time in 20 years nothing was on the program on Town and Country work. The work in our vital field will continue, even though streamlining of 28 discontinues the specific division of Town and Country. Some RWF members do not understand this and need reassuring. They had hoped for more on this task of the work of the church.

Several decisions should affect town and country work definitely. Now that a communicant is one who communes thrice a year, statistics will be revised and communion stressed. An increase in pensions of widows and

salaries of missionaries will help morale. Some town clergy will be much interested in improving divorce and workmen's compensation laws in states, as urged by the convention. The revised canon on lay readers should make it possible to use more laymen in town and country, and they no longer need be males. The report of the commission on Alcohol was accepted, not adopted, and still leaves the church, perhaps fortunately, with no official stand on the subject, daily headlines to the contrary notwithstanding. A short summary of the Detroit actions will be sent each parish and mission, which may help us explain it. A complaint against honest statistics was ignored, as were several other personalized and emotionalized proposals. Our treasurer, the editor of the diocesan magazine of Missouri, Ven. Charles Rehkopf, led in getting the next convention to St. Louis.

—oOo—

50 RWF Members
Influence Convention

When Bishop Edward Welles of West Missouri turned the debate in the House of Bishops on deleting the word "Protestant" from our title with the widely-quoted observation "When I put on my cope and mitre in the Ozarks, I am glad to be able to point out that I belong to the church which has the word 'Protestant' in its prayerbook," it was a member of our Fellowship speaking. Bishop Leland Stark, who led the same side of the debate, is a member of ours. Rev. Julian Bartlett of California was chairman of Dispatch of Business among the deputies. And the speaker for the great missionary evening was Bishop Stephen Bayne, also a RWF member.

At least 28 bishops who are members of the Fellowship were active at Detroit, including Bishops Roger Blanchard, Samuel Chilton, Charles Clingman, Daniel Corrigan, Richard Dicus, Harry Doll, Richard Emery, Norman Foote, Conrad Gessner, Frederick Goodwin, Walter Gray, H. V. Hallock, George Henry, Walter Higley, William Horstick, Wilson Hunter, E. H. Jones, Arnold Lewis, William Lewis, Herman Page, James Pike, Gordon Smith, Leland Stark, Chandler Sterling, Sumner Walters, Edward Welles, W. G. Wright. The Convention sent sympathy to Bp. J. G. Sherman, RWF member detained by illness. Active in the deputiees were Rev. Messers. Julian Bartlett of California, Charles Braidwood of Michigan, Howard Brummit of Quincy, John R. Campbell of Southwestern Virginia, Curtis Draper of Washington, G. Gillett of Quincy, C. Keller of Arkansas, Thomas J. McElligott of North Dakota, Frank McKenzie of Western North Carolina, Edgar Newlin of Lexington, Charles Rehkopf of Missouri, T. Stevenson of Bethlehem, David Thornberry of Southern Ohio.

Representing the National Council were RWF members, including Rev. Messers. Francis Allison, Tollie Caution, William Davidson, Smith Lain, Clifford Samuelson. Your editor was among the press, and RWF visitors included Rev. Messers. Arthur Freeman, Alex B. Hanson, Frank Hawthorne, Carl Hoch, Allen Nield, Wesley Perschbacher, Fred Smyithe, and Mr. Carey Snyder, our publisher. We apologize for others whom we have probably omitted.

National Town and Country Division Bows Out

Rev. William Davidson, Home Department, National Council

THERE is no longer a Divison of Town and Country Work in the National Council structure. This change began to occur when the National Council decided at its meeting in Los Angeles, December, 1960, to change the provision in the By-Laws for the existence of divisions of departments as creations of the Council itself. Under the liberty permitted by this action a process of restructuring began in the Home Department which has resulted in its now having four divisions: Domestic Missions, Armed Forces, College Work, and Christian Ministries.

Official responsibility for town and country work is now placed in the Division of Domestic Missions as a part of a total approach to the maintenance and extension of the Church's work into every aspect of American life. Those who are especially concerned that national leadership continue to be exerted in a program for our Church in town and country work, need not be alarmed at these developments. There is every intention of maintaining present staff and present program for town and country work and there will continue to be an Advisory Committee to the Home Department on town and country work. Although there is a unified budget for all the concerns of Domestic Missions, no item of the former Town and Country Division has been eliminated.

Under the new set-up, Domestic Missions will include urban and town and country work, Indian American and other ethic and cultural groups formerly cared for under the Division of Racial Minorities, as well as matters of administration relating to the Domestic Missionary Districts, and work among the deaf and the blind. To head up the re-structured Division the Rev. Daisuke Kitagawa will leave his post with the World Council of Churches in Geneva sometime in 1962 and come to Church Missions House in New York, to assume the position of Executive Secretary of the Division working directly under the Rt. Rev. Daniel Corrigan, Director of the Home Department.

The re-structuring is designed to emphasize the wholeness and the oneness of the Church's total mission, and the Division staff is looking forward to operating as a complete team to deal with program and problems in cooperation with each other. The Division of Town and Country Work has served the useful purpose during its time of keeping before the whole church its responsibilities for the Church's work in small communities across our land. It has been instrumental in assisting dioceses and missionary districts in strengthening such work and establishing policies and programs which would develop it. The new arrangement in Home Department indeed marks the end of an era, but as the Division formally "bows out" there can be complete assurance that the work which it began will continue, and the needs and opportunities which it has met so effectively will continue to be dealt with effectively at the national level.

—oOo—

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R.W.F. and Province V General Convention Exhibit—Left to right: The Rev. Messrs. W. Francis Allison, Clifford L. Samuelson, Thomas McElligott, Charles F. Rehkopf.

Like A Tree

Rev. Charles G. Hamilton

(Sermon over the CBS Church of the Air)

The Bible story begins with a tree in a garden and ends with trees by the river of life, and its center is a young Man hanging on a tree. Trees are certain effectual witnesses of the grace of God.

If all these black pencilled pines could write
On that blue envelope of sky,
Each of the thousand letters would be signed: God.

The Psalmist compares the righteous man to a tree planted by the rivers of water, with unwithering roots and prospering days. More than a score of trees are mentioned in the Bible.

Today I have grown taller from walking with the trees,
The seven poplar sisters who go softly in a line;
And I think my heart is whiter for a parley with a star
That trembled out at nightfall and hung above a pine.
The call note of a redbird from his cedar in the dusk
Woke his happy mate within me to an answer free and fine;
And a sudden angel beckoned from a column of wood smoke,
Lord, who am I that they should stoop, these holy folk of Thine?

Trees have deep roots. Blessed is the man who is deeply rooted in life. After years of association, one may discover in people only surface superficiality. There is a fable that the roots once heard the branches complaining that roots were old, useless, ugly, and out of date, and therefore they refused to send sap up, and the branches died. Many who are interested in education or social concerns say the church is out of date—forgetting it is the root of both.

Trees grow. They are not always acorns or saplings. The Japanese have dwarf trees, carefully stunted. There are many similar characters, persons who never grow up, emotional infants in sixty year old bodies who always have to have their own way, who will take their dolls and go home if you don't do as they want to.

Trees are always branching out. We ought not to be confined within ourselves. We ought to know more than we did a year ago, and to have studied some new line of thought. A tree with a broken limb never admits defeat, but lifts itself ever upward.

Trees draw from sun and air; a tree is ninety per cent transformed sunlight. Unless we draw the sun of the Eternal and breathe in the air of prayer, we shall not grow. Trees grow tall and straight. We admire tall erect people. Most of us slump, not only physically, but also intellectually, morally, spiritually. "Crooked" is a parable, a picture of those who do not aim at right, who could sleep in the shade of a corkscrew and not get sunburnt.

Trees are windbeaten, but unshaken. On mountains stand gnarled oaks withstanding the gales of many seasons. If they had given in to the first winds, they would never have been able to resist the later ones. Winds of

doubt and sorrow and fear and worry and temptation sweep upon us. If we give in, we bend easier the next time; if we resist, we are stronger for each coming wind.

Trees are not ashamed of their age, but mark it with rings. Too often we grow older but not better. Sometimes we prune trees, cutting off not only what is bad but some limbs that are good but in the way of the tree being its best. Our lives need frequent pruning, not only of what is bad, but also of the good that is in the way of the better.

Trees overcome by overgrowing. At a country church I saw a curious bark formation, and inquired about it. I found a nail had been thoughtlessly driven into the tree, but the tree had covered it up with years of growth. When nails are driven into our lives we display the scars; trees are wiser. Trees are beautiful in growth. There is beauty also in the growth of a deep-rooted character. Trees are ever giving, scattering their fruit and flowers.

Trees give shelter, and shade, against the cold, the heat, the wind. They even bend their gracious shadows over graces as loving friends. Are you the kind of a person in whom others can find a shelter? In springtime trees are adorned with blossoms and buds.

My faith is all a doubtful thing
And woven on a doubtful loom
Until there comes each showery spring
A cherry tree in bloom.
And Christ who died upon a tree
That God had stricken bare,
Comes beautifully back to me
In flowers everywhere.

Trees are independent. They do not live on others.

"The one most humanly significant thing about trees you neglected to mention, Joyce Kilmer, when defining abilities Human and devine; if there is one Measure of divinity more in trees than in men, it is that a tree knitted to One spot of earth, can spend all of its life drawing substance from the Earth and air, and grow into strength and beauty and dignity, and all Grace to the each—without gregarious or predaceous dependence upon its kind, or fretful strutting and pacing upon the cluttered and lonely Highways of the planet."

"By their fruits ye shall know them," said Jesus. You gather few lemons from pecan trees, few apples from hickory trees. What kind of fruit does your tree bear?

Trees are a symbol of immortality and resurrection. An unfamiliar Negro spiritual goes:

Who will be aliving, after I am dead?
Who will be aliving, after I am dead?
Trees will be aliving, trees will be awaving,
Trees will be aliving, trees will be awaving,
After I am dead.

And the song goes on, and tells how grass will be growing, flowers will

be blooming, all will be living, till man feels he is less than the dust of the wayside. Then with a triumphal shout it ends:

Who will be aliving, after I am dead?
Who will be aliving, after I am dead?
I will be aliving, after I am dead.
I will be aliving, after I am dead.

Beautiful are trees and greatly to be praised, but enduring beyond all age-long trees is the everlasting character of the eternal soul which lives in God.

—oOo—

Eight Conventions Later

At one's 6th General Convention one is not overcome with enthusiasm nor over-impressed by stentorian pronouncements or typical Anglican ambiguous compromise; but this is the second best convention we have attended, and it shows there is life in the old church yet.

Your editor was one of the three press reporters at Detroit who reported the General Convention in 1937. The convention has almost completely changed. Bishop Bentley of the National Council is the only bishop now retired who was at that convention. The senior diocesan bishop, Rt. Rev. clergy were deputies in 1961: Rev. Messers. A. W. Bennett of Western Massachusetts, W. H. Langley of Kentucky, Anthony Parshley of Rhode Island, W. H. Stowe of New Jersey, D. H. Wattley of Louisiana. And only seve nlaymen survived: Messrs. Merton Albee of Los Angeles, John N. Brown of Rhode Island, David Brunson of Minnesota, Howard Foulkes of Michigan, Anson McCook of Connecticut, Clifford Morehouse of New York (then of Milwaukee), Sterling Mutz of Nebraska, Charles P. Taft of Southern Ohio.

We enjoyed preaching at crowded services for Rev. John R. Thompson of Willowdale, Ontario, a large suburb of Toronto. He and his wife were with us at the Canterbury conference. He has the second largest Anglican Sunday School in Canada. Canadians were much interested in the convention and many attended while delegates looked across the swift flowing river to Windsor from their deliberations. We also had the privilege of meeting many old friends, including former RWF members who may return when we make it clear that we are not confined to town and country. We preached for Rev. Creighton Dunlap and enjoyed as much fellowship as could be had in such a stupendous auditorium. The impact of Detroit will be felt among us for years. What's good for "Detroit is good for the Episcopal Church.

We thank those who have sent us clippings and fillers and assure them that if we do not get them in this issue we are saving them for future issues. We will be glad to publish articles or comments, with your name published or withheld, by any RWF member on the Bangor and Palestine Convocations, on the Detroit General Convention, on Canterbury, or on any other meeting you think would be of interest to others.

PRAYER CYCLE

THE RURAL WORKERS' FELLOWSHIP

December, 1961, January and February, 1962

FOR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship Thee as well from the small town and country churches as from the greatest cathedrals across our land; we humbly beseech Thee to behold and bless the members and activities of the Rural Workers' Fellowship of the Episcopal Church. As our common interest binds us together may we be ever mindful of thy loving presence among us; and as we concern ourselves with the ministry to the few, the isolated and the scattered, wilt Thou give us a sense of our oneness with Thee and Thy whole Church. All this we ask in the Name of that great Shepherd of the Sheep, Thy Son, our Saviour, Jesus Christ. Amen.

—oOo—

O God, who hast sent us to school in this strange life of ours, and hast set us tasks which test all our courage, trust and fidelity; may we not spend our days complaining at circumstance or fretting at discipline, but give ourselves to learn of life and to profit by every experience. Make us strong to endure.

We pray that when trials come upon us we may not shirk the issue or lose our faith in Thy Goodness, but committing our way unto Thee who knowest the path that we take, come forth as gold tried in the fire.

Grant that by Thy grace we may not be found wanting in the hour of crisis. When the battle is set, may we know on which side we ought to be, and when the day goes hard, cowards steal from the field, and heroes fall around the standard, may our place be found where the fight is fiercest. If we faint, may we not be faithless; if we fall, may it be while facing the foe. In the Spirit of Jesus.

(William E. Orchard: *The Temple*)

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For Grace To Do What Thou Wouldst Have Us Do

O Father, who has set us amid the bounds of time; this hurrying pace of life frightens and amazes us. We cannot crowd our purposes into such a narrow space. Ere ever the day has worn to noon, or we have even planned the work we meant to do, the night comes down upon us and we can work no more. The swift years pass and find us little farther on. We wake to mourn what we have missed, to value most what comes no more.

Forgive our waste of precious moments, our loitering feet, our procrastinating will. O teach us to number our days, that we may apply our hearts to wisdom; to lengthen our brief life by intensity of living; to fill swift hours with mighty deeds; to lay up treasures where neither moth nor rust doth corrupt.

Seeing we spend our days as a tale that is told, let us haste to speak that which is within us, lest we be called away before the story is begun. If there is anything Thou hast meant us to do in life, O spare us till we have accomplished it. If there is any kindness we can show, may we not neglect or defer it, seeing that we pass this way but once. So may the very stress of earthly life educate us for the life eternal. In the Spirit of Christ.

(William E. Orchard, *The Temple*)

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FOR TOWN AND COUNTRY SCHOOL AND CONFERENCES

Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessings upon all schools and conferences meeting to further the Church's work in Town and Country places, especially
Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.

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FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

O God, heavenly Father, we beseech thee to grant to us and to all leaders members and organizations of Thy Church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little towns and open country and so guide us by thy spirit that we may harvest the souls, committed to our care in love and power and understanding, through him who said of old, Pray we therefore the Lord of the harvest, that he will send forth laborers into this harvest; thy Son, our Saviour, Jesus Christ. AMEN.

Pilgrims' Progress

Rev. Charles F. Rehkopf

On June 29 some 90 North Americans (Canada and USA) boarded a plane at Idlewild Airport, New York, chartered from Saturn Airways, to engage in a modern "pilgrimage to Canterbury." They arrived tired and sleepy, but eager, the following afternoon at Gatwick Airport, miles south of London. Clearing British customs without difficulty their journey to London was completed in two buses in time for dinner.

After a weekend of sightseeing in London on two of its hottest days in history, some of the party left for other appointments and for the Continent. Some who journeyed to England by other means joined the party for the bus trip to Canterbury.

The pilgrims reached Canterbury late in the afternoon of July 3, just in time for tea. As they settled in they soon discovered themselves to be part of a student body of more than 90 persons. The North Americans totaled 54 of this group which so taxed the facilities of St. Augustine's College that some found themselves quartered in local hotels. In addition to Canada and the USA, Japan, Madagascar, Mauritius, Singapore, Australia, Ghana, Wales, South Africa, Ireland and Uganda, as well as England were represented by one or more persons. And the Old Catholic Church of the Netherlands sent a "Pastoor" and his wife. Truly an international gathering; and an ecumenical one, too, for the Moderator of the Church of South India, Bishop Sumitra, spent a few days with us and celebrated the Holy Communion in English after the South India rite.

The student body was in Canterbury to spend twelve days in St. Augustine's College, the central college of the Anglican Communion. Lectures were delivered each morning by three eminent men; Roland Palmer, Basil Minchin, and Dargan Butt, on the general theme of Liturgy and Life. Each day began with Morning Prayer and the Holy Communion, and ended with Evensong. Afternoons and evenings saw a variety of activities and seminars. Tea at Lambeth and in the Archdeacon's Palace in the Cathedral Precincts; a visit to a County Fair at Maidstone; guided tours of the Cathedral and its library; and opportunities for us "foreigners" to learn at first hand of the Church of England — these kept us all quite busy.

The week-end break found most of us visiting parishes — some nearby, some far afield. Many of the clergy were asked to preach. This writer and his wife were guests of a country Vicar at Bridge, only three miles from Canterbury, where he celebrated the Holy Communion, using the American Prayer Book, and preached in "his own inimitable American accent." The congregations were cordial and the Vicarage family especially so.

The pilgrimage to Canterbury came to an end on July 15, when St. Augustine's "short course" terminated. But the koininia did not end. The oneness we had found in Christ continued, Correspondence will continue to cement the relationships we developed in the lecture room under the library, around the tables in the old Abbot's guest house refectory, in the various parlors, studies and common rooms, and at the Altar. We may forget faces as memory dims, but the memory of 12 days spent in MATER ANGLIAE, "Mother of England", in midsummer of 1961 will not fade.

After Canterbury we dispersed for two weeks, crossing each other's paths occasionally, but rarely seeing one another. A few visited the Continent. Most of us toured Great Britain and a few of us had the rare privilege of visiting rural parishes, living with the Vicarage family and sharing the life of the people. Here new relationships were formed. Here we saw England as she really is; without benefit of tourist guides and at a more leisurely pace than the average tourist. To spend a few days in a market town or an English village, sharing the life of the family with whom one is living and visiting parishioners in their cottages, shops and offices or farms, is a privilege given to few tourists, one my wife and I thoroughly enjoyed. We now feel we know rural parishes in Kent, Hampshire and Lincoln. Through these visits we feel we know something of the genius of the Church of England and have gained a new appreciation of what it means to be a member of the Anglican Communion.

After our two weeks of visiting rural parishes and some sightseeing on our own in Great Britain and on the Continent the air plane passengers assembled once more in Gatwick Airport on July 30 for the trip home. All through the evening as indviduals and couples arrived in the terminal greetings were exchanged and experiences shared. Our plane was late in arriving so departure was not made until 2 a.m. on Monday morning, and it was a sleepy complement of passengers who boarded the "Saturn" for the return flight.

Meal stops were made in Iceland and Newfoundland and arrival was made at Idlewild in the midst of a warm rainstorm at 6:30 o'clock Monday evening. Customs was cleared speedily; friends and relatives were present to greet many of us; the rain soon stopped; cabs, cars, busses, trains and other planes were boarded; and so another "pilgrimage to Canterbury" came to an end—but will linger long in the memory of all who took it in midsummer, 1961.

—oOo—

Christmas Greeting

Rev. Alex. B. Hanson

There is an architect whose drawings trace
No stone and steel expressions of his art;
But whose great glory is successful life
For just one thing alone,—the human heart.

There is a voice no ear has ever heard,
For God speaks only to the soul within:
Yet when that voice speaks out lost souls arise,
Vast kingdoms fall, and hearts become akin.

There is a love which like the stars around
Is distant, yet the tear drops dim our eyes
As by its light we see all souls are one:
And from within imprisoned rays arise.

There is a king, — no cannons boom His birth,
No bayonets protect his royal way,
But in a calm like Eden o'er the earth,
While angels sang, He in a manger lay.

Prayerbook Revision in the Anglican Communion

Rev. Henry W. Havens, Jr.

"Life and liturgy, worship and work, are two sides of the same coin. Liturgy and Worship means more than forms of public service. Liturgy takes in the whole of life." With these words summarizing more than any other the theme of his course, the Rev. Fr. Roland Palmer, S.S.J.E., of the Anglican Church in Canada, lectured at St. Augustine's College, Canterbury, last July to a record enrollment at the first of the International Summer Short Courses.

Fr. Palmer spoke daily for the two-weks session with that exciting combination of scholarship, deep spirituality and rare humor for which he is internationally famous. One of the members of the Canadian Prayer Book Revision Committee, which successfully produced the new Canadian Book, Fr. Palmer brought to St. Augustine's the rich results of many years careful and painstaking research into the matter of revision. He began his lectures with a detailed summary of the Liturgical Movement over the past hundred years, not only in the various churches of the Anglican Communion, but as the "renewal of the Spirit" has affected numbers of the post-reformational bodies, such as the Lutherans, and the Roman Communion. The contribution of the Lutheran scholar, Dr. Brillioth, assisted greatly in clearing away an accumulation of misunderstanding that had haunted that group's liturgical progress. In the Roman Church, liturgical studies have been a growing part of monastic scholarship, particularly Benedictine, since the beginning of the 20th century. Liturgical conferences have forwarded their findings to the Congregation of Sacred Rites, and the weight of these recommendations were doubtless a deciding factor in the first major liturgical change in the Roman Communion: the great revision of the Holy Week cycle of the last decade.

Discussing the rationale of revision, Fr. Palmer emphasized the point that worship is not to be found in beautiful services "offered for the people, but not by them." While there is perfectly good reason for the use of an hieratic form of language in worship, it must not become an incomprehensible tongue. "We have parliamentary English, legal English and newspaper English," the monk reminded his class. "But these are not different languages. They are adaptations of the one language to certain purposes." So the essential role of the revisor to maintain a living continuity with the best, not, as they are so often charged, to "tinker with Cranmer" and to "ruin the lovely old forms, the beautiful English of the King James' Version." Liturgical forms must be living acts of incorporating the people of God; they are both rational and moral.

In great sweeping surveys of the English Prayer Books of 1549, 1552, 1559, 1637 and 1662, Fr. Palmer concentrated his focus on both the nature of each, and on the sources from which each derived. Standards change: musical, artistic, educational, the current idiom and mores. The great corporate acts of the people must keep abreast of those changes, skillfully dodging stifling obselescence on the one hand and liturgical chaos on the other. While not all the English books accomplished this difficult task, they did maintain a pattern of awareness of the occasional need for change.

This inquiry gives rise to the question: How should an autonomous

Church go about revision? One method has been to study and revise one service at a time, which has been followed by Rome, Scotland, South Africa and England. On the other hand, the American, Irish and Canadian Churches have waited until the whole book was revised. In either case, Fr. Palmer suggested that the job of a revision committee is not to produce an ideal rite, but to revise a rite which is already in use. "Continuity is a chief Catholic principle."

The Canadian priest devoted the greater portion of his lectures to a careful inquiry into each part and service of the Prayer Book, pointing out source materials and subsequent variations, accomplishments of various revisions, and points which can still be said to be in question. He carefully enumerated the historic and potential areas of controversy, either real or imaginary, and called on his hearers repeatedly to approach the problem of revision with prayerfulness and that spirit of forbearance which has characterized the preparation of all successful liturgical revisions. Throughout his lectures Fr. Palmer kept his class aware of the fundamentally spiritual import of revision, which he prefers to call "renewal," as opposed to the view which all too often regards revision as an academic or a doctrinaire theological exercise in semantics. "The Church is the Body of Christ. It is the Church's work to carry on the work of our Lord in the world . . . to be the Body . . . He offered to the Father on behalf of all men the worship which is the Father's due. We are bound to offer on behalf of all men to the Father through His Son, Jesus Christ, . . . the worship which is the Father's due. This is our bounden duty and service, 'through Jesus Christ, our Lord.'"

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Participants in the Rural Workers' Fellowship trip to England:

Rev. and Mrs. F. Everett Abbott, Mrs. Rabindra N. Aggarwal, Rev. and Mrs. James Ethan Allen, Rev. Richard C. Allen, Miss Elizabeth Allison, Rev. and Mrs. W. Francis Allison, Rev. John A. Baden, Mrs. Stanley Baringer, Rev. Alanson Brown, Rev. Roger J. Bunday, Rev. and Mrs. E. Dargan Butt, Mrs. Alice L. Cady, Rev. and Mrs. Tollie L. Caution, Rev. and Mrs. T. H. Carson, Miss Kitty Carson, Rev. Alan B. Cheales, Mr. Carl W. Cloe.

And Mr. and Mrs. Richard C. Collins, Rev. H. Bruce Connell, Ven. Robert F. Cowling, Mrs. John Cowling, Rev. Clayton Crigger, Rev. Carthur P. Criss, Rev. and Mrs. William Davidson, Rev. and Mrs. Lloyd J. Delaney, Rev. William C. Dunn, Mr. W. Robert Ellis, Rev. and Mrs. J. Alfred Figg, Mr. Michael J. Fisher, Rev. and Mrs. John Frampton and baby, Rev. Henry L. Fullerton, Rt. Rev. Frederick D. Goodwin, Mr. and Mrs. Samuel Guard.

And Rev. and Mrs. Charles G. Hamilton, Rev. and Mrs. Henry W. Havens, Rev. Frank Hawthorne, Mr. and Mrs. Jacob Heineman, Rev. and Mrs. J. Hobson, Jr., Rev. and Mrs. Carl Hoch, Rev. and Mrs. John G. Holton and four children, Mrs. Herbert C. Lazenby, daughter Deborah, and son James, Rev. Philip Livingston, Rev. and Mrs. Dewey C. Loving, Rev. Roy A. F. McDaniel, Rev. and Mrs. Frank McKenzie, Rev. and Mrs. Walter McNei.

And Miss Sylvia McMurdoch, Rev. John Peacock, Rev. Waldo I. Peterson, Ven. and Mrs. Charles F. Rehkopf, Mrs. Edith Sageser, Rev. and Mrs. Burn K. Seeley, Rev. Richard U. Smith and son, Richard, Jr., Rev. and Mrs. Frederick K. Smythe, Mrs. M. B. Thompson, Rev. and Mrs. Charles R. Thorne, Rev. and Mrs. Dabney Wellford, Miss Anne Whiting, Miss Virginia F. Franke, Miss Ann V. Gray, Mrs. Thelma E. Shoemaker.

Preaching in the Rural Church:

REV. E. DARGAN BUTT, S.T.M.
AT ST. AUGUSTINE'S COLLEGE CANTERBURY

By Rev. Lloyd Delaney

AT CANTERBURY, where St. Augustine arrived to preach the Gospel nearly fourteen centuries ago, there came one from America to speak on the same subject, in our time. There were those who knew Professor Dargan Butt well, and had traveled far to hear him. Their presence was a testimony to their esteem. Others came from many lands, Christian and non-Christian around the world. They heard the author of *Preach There Also* speak with wisdom and from the heart.

We do not know what unrecorded charm St. Augustine may have had to help him win the pagan Saxons. But we shall remember our lecturer's southern voice and winsome manner along with his words. Unfortunately this written account must fall short of conveying his personality and humor, and therefore the reader is asked to imagine something of his grace, zeal and Christian charity.

At the outset one might raise the question as to whether there is such a subject as 'rural preaching'. Is not all preaching a proclamation of the one Gospel? A little reflection reveals however the fact that situations vary, and rural backgrounds too differ considerably. We are always bound to adopt our presentation of the Message.

For instance, in Westminster Abbey the sermon is in general terms to a transient congregation. In the small church you know your people and you are apt to feel you have preached about all you know. The pressing question then is how to re-arrange the salad to look different!

Preaching and the Sacraments go together, like the two sides of a coin, of a shield. The Episcopal Church which we feel possesses all things worth while, lacks one thing to make it the most dynamic church in Christendom —the Message and how to proclaim it.

In the small church, 'the Message and how to proclaim it', is a definite challenge, and requires real art and effort.

There are certain aspects peculiar to the small church. The smaller the congregation the more the sermon looms in importance. The hearers value it. They look for help. There are less 'props' for the spirit. In the large church there is likely a setting of beauty, architecture, vaulted roof, organ music, fine choir, liturgical singing, a large number of people there to give preacher and hearer a lift. Take a friend and you are proud of your church. Even if there is no sermon, you have something.

Contrast this with the small church with an oblong frame. You need to get at it and paint and repair it. The organ wails, the singers try to raise a tune. It rains and only a few come. If the sermon falls flat they are quite bereft. There is more burden on the sermon to 'tote the load' in undergirding the worship. So many great preachers have come out of such backgrounds.

There are fewer opportunities for religious education during the week. The larger parish has organizations for men, women and young people to belong to. These help to edify. The small church lacking this tries to

do all on Sunday. But the rector has several places to take care of and must go to them all on Sunday. His teaching must be done through the sermon. The farmers, professional and business people work all week and they open their hearts and minds to be filled for the whole week. One must make the best use of the 20 or 30 minutes to ennighten the mind purify the heart and sanctify the will. A one or two sentence introduction to the lessons, a brief exposition of doctrine or catechism to the children might well distribute some of this burden of teaching.

The educational level in the smaller church is somewhat lower usually The congregation is more obviously mixed. One must talk to all of them By keeping the humblest in mind, one can do best, like lifting the po from the bottom, rather than merely the lid.

This calls for simplicity. We do not simplify the Gospel. We talk abou profound things, but with simplicity. We give nothing less than the Gospel but as Christ with Divine Simplicity. The parables were not in theologica seminary language, but in the language of the people's speaking and thinking.

Personal difficulties loom large in the small church. In a cathedral i does not matter, but in the small congregation where everyone know everyone and his faults, things can become very personal. Preach there fore to proclaim the moral law of God, and the Gospel, speaking no against people but against evil. Include yourself in the tempted. Use illus trations that are not too local. Do not scold from the pulpit, but speak t the offender aside.

WHAT TO PREACH

We are likely to preach on our personal interests. However, just a people need a balanced diet to include the many needed vitamins, thi applies to their spiritual needs. It takes planning to include all the thing a person needs to hear about. One method of planning is to follow th propers, collect, epistle, gospel, psalms and lessons for the day or season While there is great value in this, it can become routine, a crutch.

Therefore, the following corrective or full diet is recommended. Takin four main types of sermons, Biblical, Topical, Doctrinal, Modern Problem plan to have one on each of the Sundays of the month.

Bible Preaching. Let the Bible do the preaching. This is an expositor type of preaching, based on one's meditations. The Sulpician method recommended. "Christ in the eyes" What does it say? Use a commentar State in it one simple sentence, to "enlighten the mind". "Christ in th heart". What does it say to me? How does my conscience react? "Purif the heart". (Emotions) "Christ in the hands". 'So what'? What do decide? 'Sanctify the will'. Thus the Bible will give more than one ca preach; an immense treasure is available. Where one has Morning Praye three Sundays, this type may be good for Holy Communion preparation

Topical Sermon. As one reads, write down ideas while fresh, file the "in the bank." "The weakest ink is stronger than the strongest memory How does one get topics? Get them from pastoral visitations, like a recto in Alabama who would visit around during lunch hour at the railroa shops. He knew what the men wanted to know, and what they neede to know.

Doctrinal Sermon. "It doesn't matter what a man believes as long as h

does what is right." Then suppose it doesn't matter what a doctor knows as long as he cuts right! More doctrine, please! Apply Christianity. People have little idea what this Christianity is. How few sermons deal with fundamental Christian teaching. During a course for freshmen to correlate science and religion, it was found they had no religious truth to relate at all. A brief fundamental course in theology was given, and they were immensely interested, and then could make their own correlation. One summer a dean in Alabama preached every sermon on theology, and none less than forty minutes. They had to bring in seats.

There are so many things to speak about. Who and what and where is God? Man? What is Death? What is the meaning of free will? Who is Jesus Christ? What is justification? Redemption? Prayer? Sacrifice? The Holy Ghost? The Kingdom of God? Does God or man bring it in? One can speak of central themes like the Church, Grace, the Sacraments, Spiritual Life, Hell, Heaven. What must I do to be saved? With congregations spiritually illiterate, doctrinal sermons can fill a great need. One should use simple language for profound things. Homey, natural illustrations help here.

Dealing With a Modern Problem. As God was real to the New Testament times, we are to show how God is relevant to the twentieth century and its contemporary problems. This can consume one, but taken with the other types of sermon it gives a healthy variety. On a fifth Sunday one might consider a *Biographical* sermon, on an ancient or modern person. The latter may be more helpful. Other types of sermons one may need to use are Evangelistic, and also the special address for a visiting group.

The Structure of the Sermon. We agree with Phillips Brooks that preaching is the communication of truth through personality, and we had best be natural—or B flat! While Phillips Brooks could read his sermons effectively, in the small intimate congregation this is difficult. We had best use notes, and try to commit the outline to visual memory. The introduction should be short, terse, relaxed and not driving. In about three minutes tell them what you are going to speak about. Three divisions of about five minutes in which one builds up intensity gradually seems about ideal. The conclusion, a two minute brief ending somewhat quieter is about right.

A similar type of structure would be to start out conversationally and cover intellectual ground, not too driving, saying what it is; deal with the aspects of conscience, more seriously; touch on the will, volition, how this may be implemented, how we may do better. Thus one builds up, comes down, and finishes with a conclusion which sums it up in an apt quotation or hymn verse. A biographical sermon may spend most of the time on the story, and end with three brief points of value.

Doctrinal Sermons. A sermon on doctrine may well have three aspects. There is something basically good about a threefold sermon. It is comprehended and remembered better. For instance, one can state the pros and cons and the considered truth.

In doctrinal preaching three points, or three aspects of doctrine may be elucidated, but one is not necessarily trying to apply them. One tells it so that the worker or housewife can understand it. One could embark on a series of doctrinal sermons on the Sacraments, or the Creed, from October to May, on the once a month basis.

Confirmation should be dealt with before the big day. This could dea with New Testament membership in the church, baptism, the gift of th Holy Spirit, the renewing of the Holy Spirit's gifts. Making it relevant t the coming event let us ask ourselves the question: "What happens?" Thi is answered in three divisions. You are going to grow up in the Church You will be accepting all the responsibilities of being a full church member You are going to be ordained, in a way, to service in the Church. You wil receive strength, Divine Aid, for your life.

... *Sermons on Modern Problems.* In dealing with modern problems, muc as we would like to run the world, be careful to stick to principles, an do not make too dogmatic applications. Proclaim dogma; it does not nee to be argued. "Thus saith the Lord." But with problems remember you ideas are opinions, however godly. If we preach Christ we can let ou hearers draw their own conclusions. Fr. Hebert says our trouble is w tend to preach dogmas as though they were opinions, and we preach opin ions as though they were dogmas. We can present both sides of a que tion, and thus help people to think. Some modern problems which ma not be apparent are the just distribution of wealth, honesty in trade, san treatment of crime, world community, striving for unity, health and co of illness, justice in courts, treatment of animals, Christian stewardship c the soil.

Highway safety and Christian responsibility makes a very pertine theme. State the case from statistics. Deal with the major causes and sho the Christian's responsibility in each regard. These appear to be liquo speed, mechanical failures and others. Gas and alcohol lead to a mix-up a Christian driver will refrain from alcohol. Christian responsibility is t obey the laws. In the New Testament this was not a problem, with do keys; the problem then was to get them to go. Keep off the road if one car is not working right. Attitudes like vindictiveness endanger others "When is a gentleman not a gentleman? When he's a driver." Drive lik the devil, or like a Christian? Resolve, "I will by the Grace of God, t to drive my car like a Christian." "Thou gavest life, I may not take it."

PREACHING BIOGRAPHICAL SERMONS

How far is this permissible? Are we not to "preach Christ"? We ma on occasion preach about a person as a Christian, one who exemplifi Christ through his life. It is helpful to talk about people, especially tho wh ohave lived during our times. We talk of sin. Then le tus tell of goo how people met and overcome temptation, trouble, opposition and cris of various kinds common to mankind.

Many a time this may be done best by reading, certainly by followi careful notes to tell the story coherently. Two or three points are mad briefly at the end to show what his life means to us.

Professor Butt illustrated this with a splendid sermon on the life George Washington Carver, the poor Negro lad who became a great s entist and benefactor of Southern people. A summary cannot do justi to this sermon. It would be good for us all to have the full text from th speaker.

After telling of Carver's humble origin, early education, his efforts help needy Southern people, his sense of his vocation as a scientist a humanitarian, he asked what message there is for you and me. The realiz

rion that humanity is not limited to race or class. He was a blessing to his own race and to the white race. Christ came as Servant for all. Real opportunities for service are found right where we are. "Start where you are, make something of it, and never be satisfied." Our Lord showed the disciples the fields were white unto the harvest. "The meek shall inherit the earth." One was impressed by his meekness. In his successes he bore humble witness that it wa God who had accomplished these things through him. Greatly honoured, he felt his greatest honour was the gratitude of those who knew him, and for whom he toiled.

PREACHING THE CHURCH YEAR

Here we were all on well-trod ground, and yet we travelled it afresh as the speaker gave fresh illustrations for the truths enshrined in the Church Year. For instance the third Sunday in Advent deals with St. John the Baptist, the fore-runner of Christ. The question comes naturally "What shall we do?" After describing how we make straight modern highways, we state that our life is a highway over which the Spirit of God can travel. We should remove hindrances, that Christ may come in and through us.

The Church Year embodies the truths of the Incarnation, and gives so many Anglicans their basic knowledge of the life of Christ. To preach on a specific festival theme, one can just displace one of the other types we have had in our fourfold plan.

EVANGELISM

The Word of God has to be preached. Spreading the Gospel should be an important phase of every parish. Evangelism as Archbishop Temple defines it, is "winning men to acknowledge Christ as their Saviour and King, so that they give themselves to His service in the Fellowship of the Church." Thus evangelism is conversion to the Christian Faith. Most of our sermons are to strengthen our Christian brethren. Some sermons should be evangelistic. The Gospel is not what man does, but what God did. The Gospel has good advice in it, like the sermon on the mount, but the Gospel is really "good news" of what God has done. We desperately need something we cannot do for ourselves. We cannot forgive our own sins, nor can we raise ourselves from the dead. The Good News is that we can be forgiven and share eternal life. Christ died that our sins might be forgiven. He rose that we might share in His eternal Kingdom. This is the ultimate answer to the problems of human society and world need.

Three points should be noted. First, Evangelism involves the Gospel. Second, it is to be carried out within the framework of the Church. Some of the finest evangelists have been monks, who accepted Christ and gave their lives to serve Him in His Church. Third, more and more will have to be done by the laity. "You don't mean me!" People will have to be trained to visit and bring others. Two by two evangelism, evangelistic spirited congregations are needed. Try evangelistic sermons. One might add that St. Augustine did! St. Patrick, St. David, St. Columba, St. Cuthbert, St. Aidan did.

He offered some further practical counsel towards better preaching. Don't let interruptions and confusion disturb you. If something happens, carry on the joke with them. "The children aren't bothering me, but your paying attention to them does, so forget the children and listen." Learn to look at your people. Make a point, pause and look around at them, smile

too, and mean business. Don't be a "chicken-drinker," up and down Quote a hymn verse for illustration, as well as Scripture.

When writing sermons use as few words as possible to express thoughts clearly. File sermons by subject, or the Church Year. Don't delve too much in lieu of work. When falling back on one, go over it thoroughly to bring it up to date and improve it: warm up the hash! When you have evening sermons, take the Bible and give an expository sermon on a Bible story. At an early service take five minutes to speak on the gospel theme or epistle for the day.

In appreciation, we shall do our best to follow the speaker's advice, convinced of our Message and more able to give it. We may have our problems of communication, but if a thing is worth doing it is worth doing well. God chose the "foolishness of preaching" for fruitful results. From St. Peter and St. Paul after whom St. Augustine named his first abbey church down to ourselves preaching has passed on the flame of faith and strengthened the fellowship of the faithful. We shall go and do likewise

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Unique Ministry Comes to Close

One of the most remarkable ministers in the Anglican Church of Canada in this century will come to a close at the end of this month when the Ven. William Dacre Hasell, 72-year-old incumbent of Loverna, Sask. and archdeacon of Kindersley in the diocese of Qu'Appelle, will retire on pension.

Known affectionately as "Hurricane Hasell" because of the speed with which he moved and spoke, the Archdeacon has lived in the parsonage at Loverna since his ordination at the end of December, 1917.

Loverna is a village with a population below 500, miles from the nearest highway, served by a mixed CNR train twice a week. It is situated on the Saskatchewan-Alberta border, and from it the Archdeacon has served flock in the surrounding country which gets mail from 24 different post offices—14 in Saskatchewan and 10 in Alberta.

Archdeacon Hasell is a strong believer that clergy should live in holy poverty. He has always been on minimum stipend, and until recent years his rectory possessed no "modern conveniences".

An ardent advocate of the principle of brotherhood in the payment of living allowances to clergy, the Archdeacon had the satisfaction of seeing the synod of Qu'Appelle diocese in June accept the principle that stipends in the diocese should be paid on a graduated scale according to need.

Archdeacon Hassell was born in Dacre, Cumberland, England, on July 1, 1889. He became rural dean of Kindersley in 1927, an honorary canon in 1934, and archdeacon in 1945. In 1946 St. Chad's College, Regina, gave him an honorary D.D.

He has been a member of General Synod since 1943 and of Executive Council since 1949.

In 1953 Archdeacon Hasell received the Award of the Rural Workers' Fellowship of the Episcopal Church. The citation said that life symbolized the Church's devotion and struggle in the West, and added: "He has adhered to the fierce discipline necessary for a priest of the prairies."

—*Canadian Churchman.*

Canterbury Trails

Rev. Charles G. Hamilton

THE PILGRIMS who came to Canterbury in the summer of 1961 resembled those of six centuries before in that they were rural, they were workers, and they were in a fellowship. They travelled with a speed incredible to earlier pilgrims and for learning rather than curiosity or superstition. It was not merely a sentimental journey, but a return home, even if the home of forebears in a distant part. Britain was not exactly inundated by the 100 airborne pilgrims nor by the hundred from over the world gathered at St. Augustine's, but it may have been the largest invasion of Anglicans on a lower ecclesiastical level than Lambeth. In between conference sessions and in the weeks afterward they scattered through the shires, preaching in town and country, enjoying the hospitality of English and Scottish homes, and absorbing history in such great gulps as to have cultural indigestion at times. Little Maplestead to Lincoln Cathedral heard their alien accents and reverent interest, while the differences of sister communions became as apparent as the similarities. Two people separated by a common language were at times in need of an interpreter, and the bend for the flyover on the dual carriageway was balanced by the numerous diversions and trifles. Faces and names were familiar and some felt more at home than in some of the states where the British tradition is not predominant. The most important venture the Rural Workers Fellowship has attempted in its almost 40 years was a triumphant journey.

Canterbury trails led in many directions. The trail began when each left his parish in Texas or mission in Minnesota to gather at the airport of Long Island. The trails were different for each this far, and one can only record what he saw. One led by Virginia, where our able lay leaders, J. T. Webner and wife, heard us preach in the rural church he reopened and serves, and took us through hallowed fields of Chancellorsville, Fredericksburg, Wilderness and Spottsylvania, where so many Americans died in a war whose futility is more apparent than ever. Washington afforded those at a distance the chance to see some of the improvements and to talk to officials who were interested in this voyage of good will. We were impressed by the finest set of men of the secondary level of government that we recall. New York seen for the first time is more confusion than comprehension, but those from the West and South managed to survive the grand canyons and to see some of the sights, while a good group gathered at the Samuelsons at Greenwich the night before sailing for a bon voyage chuck wagon and barbecue. Reduction of baggage left many with surprising underallowances and a genial group, most of whom had not met for years, if ever, thronged the Saturn Air Line section.

The efficiency of those who planned the trip was soon apparent and we all settled in the air to viewing the unknown coast, with islands which we had never seen, Black Island, Martha's Vineyard, Nantucket, the lakes of Nova Scotia, and the evening woods of Newfoundland. We stopped at Gander to see our first new place—one traveller had thus seen all over Canada but the smallest province. It is rumored that there was some water between Newfoundland and the green coast of the Emerald Isle seen in the

morning, but those with clear consciences never saw the Atlantic, though the more curious could not sleep for looking at the mighty deep and the sunrise on the face of the waters. A short stop at Ireland furnished an opportunity for a few cards and souvenirs and for an introduction to the absence of ice water and iced drinks that was to characterize most of the pilgrimage. We flew over green fields of Erin, the brown mountains of the Cymri (Welsh to outsiders), coal mines and winding hill roads, factories and colleges until we landed at Gatwick and began to scatter for our free days before Canterbury, while some went on other journeys. They also saw and learned much of lands afar, but we will confine ourselves to the pilgrims who followed the Canterbury Trails.

Although these pilgrims were not as varied in occupation as Chaucer's they were choicer in representing Florida to Ontario, reporters to bishops housewives on vacation and clergy at work (for a change). The trip to Canterbury was punctuated by a visit to the pigeon roost which is an authentic castle and to Rochester Cathedral, with its leaning wall and stories of Sweet William. And so we came to the city of St. Thomas A. Becket somewhat modernized by bombing, but a genuine medieval cathedral city and we were just across from the Cathedral wall, in the precincts of St Augustine's site of an earlier Christian worship. One morning we wor shipped in the ruins of St. Pancras, the first church St. Augustine the Les built, perhaps a former Saxon idol house. We worshipped together in variety of ritual and learned the basic likenesses and remarkable difference of the rites of Australia, Canada, England, India, South India, Singapore South Africa, and had little difficulty with the Dutch Old Catholic liturgy The singing was hearty and the responses strong.

We crowded the dining hall and chapel, were broken into high tea, an roamed the streets of the city, in between a steady diet of lectures, discus sions and general palaver. The conference drew from five continents, an Ghane to Singapore, Yokohama to Madagascar, Bloemfontein to Sidney wer added to the American contingent. Prof. Dargan Butt of Seabury Wester fascinated non-Americans with his combination of humor and scholarship while Americans also added to sermons to be preached from his vital ap proach to varieties of sermons. Several remarked that this was the Episcopa faith which would attract people if it were on the air. Fr. Ronald Palme of the Society of St. John the Evangelist turned out to be the low church man of the conference and made it clear that the Catholic faith is a matte of Bible and not of millinery. Fr. Basil Minich, an English leader in wor with the Orthodox, exposed us to all non-American varieties of churc architecture and music, with emphasis on the new. Other lecturers con tributed to the smorgasbord of Anglican idiologies.

The pilgrims scattered in half a hundred directions, although a few wh had not been able to get in the first term at St. Augustine's took the second If all the wandering Episcopalians would write the full story of their travel it would constitute the most valuable book on Britain published in a lon time. For when we came to compare notes on the homeward flight, w were unanimous on how graciously we had been treated, how much we ha learned, and how our preaching and our ministry would be richer fro now on because of our Anglican environments.

We had the pleasure of spending a Sunday in Wye with Rev. A. E. Pear

nd family, preaching in churches 1000 years old, visiting the rector and nembers, and seeing a small town and college work at its best. We spent ne of the great weeks of our lives at Little Hallingbury in Essex with Rev. ohn Berry and family, and never saw more in seven days. We preached n another ancient church to good congregations morning and night, and isited every day in homes of culture and interest. Whirlwind tours of ssex with Mrs. Robart, an expert on the county, took us and the rector to nore flowers, churches and castles than we had seen. We saw Roman relics rom B. C. at Colchester, medieval homes at Cogginshall, 1000 year old aintings at Copsford, a round church of Crusaders at Little Maplestead, he lovely town of Finchfield, and the Thaxted church of Conrad Noel, mong items in one day. Another day included a 1000 year old Saxon log hurch, a new suburban church with Billy Graham's books for sale, a great ouse with priests' hiding places. Mr. Berry, a former missionary in Uganda ook us to Oxford wher ewe saw most of the colleges, from my grand- ather's Magdalen to Keble with the "Light of the World" picture. Another lay he took us to his alma mater of Cambridge, and we saw St. John's, vhich my father attended, the splendid chapel of Kings, the intellectural ackground of Christ College, Sid Sussex of Cromwell, Emmanuel of John Harvard, and the spacious halls and lawns between. We went to several chools, including the parish school where we spoke and a going down (commencement) at a new trade school with fine displays.

Rev. J. H. Jacques and his family at North Witham, Lincolnshire, took us to the loveliest and most uncluttered cathedral of Lincoln, to the the- blog'cal college at Lincoln, which is much interested in town and country vork, and Kelham, by the tall spires of Grantham and Newark, through olling farms. They taught us much of English life and thought, as he also eaches in university. We slept in Isaac Newton's room, saw the apple tree, nd his doodlings on stone. Ely, York, Durham and Carlisle in north Eng- and interested us. We spent a pleasant day in Sussex with Bishop G. H. Warde, who made a profouffind impression on us at the Salina Convocation everal years ago. He recalled the political speech I made by request then, nd his humor was still delightful. He took us around the weald and downs nd to the new location of Greenwich Observatory. We walked to the old ero line another day, and also saw Winceshester and the loveliest designed athedral at Salisbury.

We would have difficulty counting all the impressive sights we saw in everal days in London, in between other visits. The Houses of Parliament, oo small still to accomodate all members in seats, the numerous worthies f the past in the Abbey, the scarlet changing of the guard at Buckingham, he soon familiar landmarks of Trafalgar Square and Piccadilly Circus, the avender-coated doorman of the Bank of England and the tall-hatted stock- rokers who came out to help us find our way; the neglected palace at Richmond, medieval St. Bartholomews, the new modern Dutch church, and ear them Saxon St. Ethelburga's whence Henry Hudson sailed to New Amsterdam. The bombed blocks, St. Paul's and St. Martins, the bridges and locks, all spoke of past and present. The last service we attended was in t. Margaret's where are buried Walter Raleigh, James Harrington, founder f our system of government, and Mrs. John Milton. In the British museum

I found a book of mine among the Biblican relics of Egypt and Assyria marvelous clocks, and the oldest of Bibles. One pilgrim said that afte seeing the Rosetta Stone he had no trouble with my handwriting.

A missionary tea at Lambeth gave us a chance to mingle with Anglican from all continents, and, added the new archibishop's autograph to th press card with his predecessor's autograph from the last Anglican Congres —and I was told I had the best credit card in England. It was impressiv to stand in the pulpit of John Wesley, that great Anglican whose 40,00 sermons made Britain and America a better place, and to see his churc home, and grave. Across the street was a cemetery in which are buried Joh Bunyan, Isaac Watts, William Blake and Daniel Defoe—all present part of American life.

I sat in the consecration seat of Bishop Seabury in Aberdeen Cathedra We came there at 10 p.m., though it was not completely dark that fa north, and when the verger found we were from Aberdeen, Mississipp he showed us the church and brought Canon Anderson to complete ou tour. We saw the Confederate flag of the coat of arms of Mississippi, an explained it to the canon, along with the coat of arms of all our state with a marker where the father of President Kennedy presented America gifts which restored the cathedral. He showed us the cathedral silv treasures, and the ancient colleges of the University of Aberdeen. Nowhe were we treated better. We enjoyed the surviving Catholic altars of S Machar's Presbyterian Church and secured Hamilton clan souvenirs.

Hamilton faces were all like faces at home; the Highlands were beautifu the Forth Bridge awesome, Dumdee lovely, the fjords and the ocean majesti In a mile of Edinburgh we saw St. Giles, the castle and all between. Sco land was much like the South. On our way back we stopped off at Icelan one place we never expected to see; and flew by the long miles of Gree land's icy mountains, over the lovely lakes of Nova Scotia, into a Ne York rainstorm. It was the great trip of most of our lives, especially fo clergy wives who usually stay home while their husbands amble away.

We understood now our own church better, and why we do what we d Our differences in government and religion were clearer, and we were gla our ancestors came from Britian and glad they came. The glory of th British Empire has been that it taught its children to be free nations an free men.

This was probably the major venture in Anglican unity ever undertake by our church. It was no mere scattering of a few priests in distant parishe but made an impression on the Church of England in many places. included for many fellowship also with Anglican communions in Scotlan Wales, and Ireland. Fellowship among Episcopal town and country mini ters and members who do not see too many of their own enhanced th pilgrimage. Fellowship with Canadians enhanced unity of Anglicans America. And unity with those from all over the globe at Canterbur Lambeth and other places, as well as visits in the homes of the ministe and members in city, town, and country gave us a deeper sense of o continuity, our community and our commonwealth of inheritance. Re Clifford Samuelson quoted to us, as we gathered in 281, New York, testify to the wonders of this venture in Anglican unity, the words of Po

Pius XI to another rural conference: "You have come far and seen much. But he who sees with his eyes does not see as much as he who sees with his heart." The pilgrims returned home inspired to follow an ancient Canterbury pilgrim of whom it is written

But Christes lore and His apostles twelve,
He taught but first he followed it himself.

—oOo—

Epistles to the Editor

The August *Crossroads* was exceptionally good. Sure did enjoy it ALL, including Innocence Abroad. "Them's my sentiments practically 100%" and I'm glad someone finally said so in print. Enjoyed also My Way, Your Editor, the quote from Dargan Butt and the interesting and practical suggestions on 39 and 40.

Missouri

I have been enjoying reading *CROSSROADS* under your editorship.

Georgia

I feel that the article "Innocence Abroad" presents a few ancient truths which seem to have been forgotten or ignored. The August issue was a particularly good one, with many things that I'll want to reread. I enjoyed George Ade's Fable.

California

As for music aiding crops, potatoes do very well with the Texas National Anthem. Pride, man, pride!

Texas

I certainly enjoy *Crossroads as it is.*

Michigan

"Innocence Abroad" is a timely article.

Arkansas

I am especially grateful for the opportunity to have the privilege to read "Innocence Abroad". It is the most telling damning of intemperance I recall ever having read. It floors once for all any favoring moderate or social drinking. It is well done and says something in every word.

Nebraska

I hope we will be hearing about the trip to England in *CROSSROADS.*

Rev. C. R. Elliot

Nova Scotia

AMONG OUR CONTRIBUTORS

Raymond T. Corbett, Quebec industrialist, is former president of the Anglican Fellowship for Social Action and a member of the Executive Committee of the diocese of Montreal. Rev. William Davidson is in Home Department at the National Council. Rev. Lloyd Delaney, former RWF officer, is rector at Midland, Ont. Rev. Alex B. Hanson is vice president of RWF, and rector at Murphy, N. C. Rev. Henry W. Havens, Jr., is rector at Halifax, Va. Ven. T. J. McElligott is hte new RWF president. Rev. John Peacock is the former RWF president, rector of Cowansville, Que. Ven. Charles F. Rehkopf is archdeacon of Missouri, and RWF treasurer. Albert E. Sawyer is president of a Montreal corporation and president of the Christian Fellowship for Social Action.

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Bourke, 15. Mr. W. A. Grigsby, 16. Mr. H. Wake, 17. Rev. F. E. Abbott, 18. Ve
R. F. Cowling, 19. Mr. W. A. Marshall, 20. Rev. J. C. Yates, 21. Rev. C. Casso
22. Canon P. D. Jourdan, 23. Canon H. Casson, 24. Rev. R. M. Smith, 25. Mrs. R.
Smith, 26. Mrs. Guard, 27. Mr. S. R. Guard, 28. Rev. H. W. Havens, 29. Rev. D.
Durland, 30. Rev. F. E. McKenzie, 31. Rev. C. P. Criss, 32. Rev. J. E. Allen.

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8. Bishop F. Goodwin, 9. Rev. J. W. Hobson, 10. Rev. J. A. Baden, 11. Mrs. J.
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Mrs. D. Wellford, 16. Mrs. J. E. Allen, 17. Rev. C E.. Crigger, 18. Mrs. C. G. Hami

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resent on Course but not photographed with the Group: Rev. E. Rowton-Lee, Rev. nd Mrs. B. K. Seeley, Rev. J. C. Cavendish, Mrs. Grigsby.

The Music of the Gospel

Charles Granville Hamilton

A Hymn a Month

GOD OF OUR FATHERS, WHOSE ALMIGHTY HAND

The Centennial of 1876 produced its quota of mediocre patrioteerin verse. It also produced one lasting national hymn, written, as have bee many other great hymns, by country ministers largely unknown to th world. The rector at Brandon, Vermont, was asked to write a hymn fo the local celebration. Our country remains his debtor for these lines. It more stirring than battle hymns, more devoted than the provincialism other national hymns written by New Englanders. With restraint and dig nity of thought we praise the God of our fathers in the words of Dani Roberts.

Thy love divine hath led us in the past;
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide, and Stay,
Thy word our law, Thy paths our chosen way.

O LITTLE TOWN OF BETHLEHEM

Probably no church will fail to include in its Christmas music the f miliar words of Phillips Brooks, which in less than a century have becom the standard Christmas hymn. Truer to the experience of the heart tha any liturgy, its lines will express the high moment of the season to man a seeking soul. The snow that fell heavily on Bethlehem and veiled it wit white in 1868 gave an American traveller inspiration to soar back dow the centuries to the night of everlasting remmebrance.

How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

—oOo—

ART THOU WEARY, ART THOU LANGUID

John Mason Neale was starved by the church twenty of his twenty-fo years in the ministry. He was placed as warden of Sackville College, poorhouse, at twenty-seven pounds a year. He was prohibited several tim by his bishop from doing any work and rioters tried to break up his ser ices. The convent he started was mobbed in the alleged cause of religio His whole life was one of persecution by Pharisees and high priests. Y of all the Victorian Church there survives little as valuable as the hym we owe to Neale. Our hymnal gathers its spirit from him. He introduce Greek and Latin hymns to the English speaking world. He translated hu dreds of them, and we owe to him many a translation made under his i fluence by others. The poets outlast the prelates and the hymn write gain not only Jerusalem the golden, but also the belated recognition th they have been the lights of the world in their several generations.

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer "Yes."